

Southern Women and Race Relations

W. A. B., In The Christian Work

The "better class" of white women in the South before the Civil War were in the closest contact with Negroes. Whatever the Negroes had in the way of education had been received from white women. White women interested themselves in the health of the Negroes and in many cases took care to instruct them in religion and morals. This service rendered to a people in slavery has borne multiplied fruit in the lives of the later generations of Negroes and is an abiding testimony of encouragement to those who believe that black people can and will respond to opportunities, however meager. The well-ordered homes which so early began to appear in large numbers among these ex-slaves were due in part at least to instructions received from white women in the homes of the South. Until very recently the Negro schools in Charleston, S. C., were taught by white women of the very finest type.

This generation of white women and the Negroes with whom they came into such intimate contact have passed away. Now Southern white women generally have no intimate knowledge of Negro homes or of the conditions under which the masses of Negro children grow up. They are not acquainted with or hardly know of the existence of educated, Christian Negro women. The National Federation of Negro Women's Clubs, with its affiliated State federations, is a powerful organization, ably and wholly led by Negro women. There are other useful organizations founded and supported by them. All of this part of the life of Negro women is unknown to most intelligent white women in America, and Southern white women are no exception.

Conspicuous among leadership is the growing number of teachers and social workers, many of whom have had training in our best institutions. They are living lives

of the greatest value and their sacrifices are in many instances a blessing to entire communities. These women are known to few white women even in the communities where they work.

The Negro women best known to white women in all sections of this country are the ones found in domestic service. America does not seem to furnish an atmosphere for producing satisfactory domestic servants. In the South this work is still surrounded by some of the traditions which grew out of slavery. Thoughtful Negro women do not want to see the girls of their race become domestics, for one thing because in such service they do not always have proper moral safeguards. All this results in a domestic servant class more and more drawn from the less ambitious and privileged Negro families. That this is the main contact between the women of the races is unfortunate. To most white women these often untrained and irresponsible women typify Negro womanhood.

Slowly the trained Christian Negro women are making themselves known outside their own race. A Southern white woman here and there, interested in community health, education or religion in its broader aspects, has been brought by chance into contact with them. There are many white women in the South who are coming to understand the best Negro women and to work with them.

In October, 1920, what has come to be known as the Memphis Conference was held. A hundred Southern women were in attendance. They were leaders in the women's organizations of their States, from Virginia to Texas. The larger part of two days was spent in hearing and conferring with the group of Negro women who had been asked to be present and speak with the greatest frankness of the aspirations and difficulties in the way of Negro women.

The appearance of such a group of Negro women on such a mission was new to them and as new to the white women present. These Negro women won the respect and absolute confidence of all who heard them. With tact and frankness they told of the difficulties of life for Negro women and children.

Strange as it may seem, it was a story absolutely unknown to this group of unusual Southern white women. (It would have been equally so to a similar group from New England or the West.) It was difficult to tell which was the greatest revelation—the story or the women telling it. The following quotations from the findings of the conference show the impression created:

"We, a company of Southern white women, find ourselves with a deep sense of responsibility to the womanhood and childhood of the Negro race and also with great desire for Christian settlement of the problems that overshadow the homes of both races.

"We recognize and deplore the fact that there is friction between the races. But we believe that this can largely be removed by the exercise of justice, consideration and sympathetic co-operation

"In order that the results of this conference may be perpetuated and enlarged we recommend."

"That a continuation committee be appointed to devise ways and means for carrying out the work considered by this conference."

"That each local community form a Woman's Inter-Racial Committee, which may include representatives from all religious, civic and social service bodies working in the community, and that this Continuation Committee recommend plans by which this may be accomplished.

"We acknowledge our responsibility for the Negro women and girls in our homes and on the streets. We therefore recommend:

"That domestic service be recognized as an occupation and that we seek to co-ordinate it with other world service in order that a better relation may be established for both employer and employee.

"We are persuaded that the conservation of the life and health of Negro children is of the utmost importance to the community. We therefore urge:

"a. That day nurseries and kindergartens be established in local communities for the protection, care and training of children of the Negro mothers who go out to work.

"b. That free baby clinics be established and that government leaflets on child welfare be distributed to expectant mothers, thus teaching the proper care of themselves and their children.

"That adequate playgrounds and recreational facilities be established for Negro children and young people.

"Since sacredness of personality is the basis for civilization, we urge:

"That every agency touching the child life of the nation shall strive to create mutual respect in the hearts of the children of different races.

"We are convinced that the establishment of a single standard of morals for men and women, both black and white, is necessary for the life safety of a nation. We therefore pledge ourselves to strive to secure respect and protection for womanhood everywhere, regardless of race or color.

"As women we urge those who are charged with the administration of law to prevent lynchings at any cost. We are persuaded that the proper determination on the part of the constituted officials, upheld by public sentiment, would result in the detection and prosecution of those guilty of this crime. Therefore we pledge ourselves to endeavor to create a public sentiment which will uphold these officials in the execution of justice.

"We recommend that our women everywhere raise their voices against all acts of violence to property and person, wherever and for whatever cause occurring.

"We further recommend that competent legal assistance be made available for colored people in the local communities in order to insure to them the protection of their rights in the courts.

"Since the public press often gives undue prominence to the

(From Over)

criminal element among the Negroes, and neglects the worthy and constructive efforts of law-abiding Negro citizens, we pledge to co-operate with the men's committees in endeavoring to correct this injustice and to create a fair attitude to Negroes and Negro news."

No higher ground has been taken on this question. A Continuation Committee was appointed by the conference and instructed to work out at once a plan by which women's organizations in the South may co-operate in giving effectiveness to those high words. A number of the States are now forming women's committees on race relations. The women of one distinctly Southern denomination have a special Inter-Racial Commission and have appropriated funds to enable it to co-operate with other agencies in carrying out the Memphis Conference findings. The State Federation of Women's Clubs in one State has a commission on race relations and is seeking to co-operate with other women's agencies, both white and colored.

Instead of being "the Hindenberg line," Southern women are manifesting the broadest and most intelligent sympathy with the new day in race relations that is surely coming—a day which they, more than any one else, will help to bring.

For Immediate Release.

(Southern Publicity Committee)

A colored matron has been appointed at the recorder's court, Atlanta, Ga. The condition of the colored women prisoners has been much improved as a result of her work. The city has also added two colored public health nurses to the present force, and has increased the salary of the colored head nurse.

Illustrated lectures on race relations were given at the state university of Georgia this spring by Professor Sibley, extension professor of social work. The lectures were in the University chapel, and were open to the public. They dealt with Negro health, education, economic and legal justice, as prime necessities for the prosperity of both races.

Shelby county, Tenn., offers its colored teachers this summer a six-weeks training of exceptionally fine quality. The best methods of teaching in each grade, and in the department of industrial education, are both taught and demonstrated. Advanced courses are also offered in class and school management, psychology, history and literature. Daily lectures will also be given by leading white and colored men of Memphis—business and school men as well as ministers—on health, world affairs, and Negro achievements. These lectures are open to the general Negro public.

Three Notable Addresses.

Addresses by distinguished Southern white men have marked the public gatherings of the year at Hampton and Tuskegee.

Ex-governor Bickett, speaking at Hampton, recently said of the Ku-Klux: "The message that cannot be proclaimed from the housetop ought not to be heard by a loyal American citizen. The Ku-Klux Klan believes in the whisper." While confessing the injustice done the Negro, both North and South, the governor warned his hearers that "violence will not hasten the day of your redemption, and hate will always hinder. The one safe path for the Negro to follow is the path that leads straight to the door of the white man's conscience."

The Rev. Dr. Ashby Jones, at Tuskegee, declared that Booker Washington had done more for his race than even Abraham Lincoln. Lincoln set the Negro free: Washington proved his right to freedom by demonstrating his capacity for it. "Booker Washington so lived that he reversed the verdict of a world in regard to the Negro people. He removed a supreme barrier to the progress of his race."

Dr. Dillard's address at Hampton on General Armstrong was a noble tribute from the South to a great Northerner and his service to both races. Speaking of Armstrong's faith in Southern whites, and in their progress, "slow but sure", toward providing better education for the Negro, he said, "When any of us are inclined to fret and croak, let us think of this attitude of General Armstrong forty years ago, and of how he would rejoice at many facts we could tell him today. He would know as well as we that we are still far from the justice and righteousness that should prevail; but he would rejoice

over the progress that has been made and is being made, year by year. Solid advance in great issues, involving millions of human beings, has always been, and will be, as slow as it is sure."

A Scientific Study of Southern Conditions.

T. J. Woofter, an Athens, Ga., man, has written one of the ablest and fairest books on the Negro yet published. While still a student at the state university Mr. Woofter won the Phelps-Stokes fellowship and undertook a study of the Negro life which is so great a factor in the development of the South. His work attracted attention, and when Dr. Dillard, of Virginia, was asked by the Federal government to investigate and report upon Negro migration during the war, Mr. Woofter was chosen as one of his assistants, making investigations in Georgia and South Carolina. From this he was led to study conditions in other states, the work extending through several years. The results are embodied in a volume on "Negro Migration: Changes in Rural Organization and Population of the Cotton Belt", published by W. B. Gray, New York.

From the break-up of the old order, following the civil war, to the present, the book is a scientific study of the human and economic problems most vital to Southern life and business. It is of the highest practical value in its examination of present dissatisfaction and ways of overcoming it; but it is especially remarkable as the work of a young man, able, thus early in life, to approach vexed and vexing questions in that broad, dispassionate temper which we have learned to associate with the spirit of the true scientist.

January 23 Is Designated As "Inter-Racial" Sunday

Sunday, January 23, has been designated as "Inter-Racial Sunday" throughout the south and will be observed in the pulpits of all denominations, according to announcements made by the state inter-racial committee of the Y. M. C. A.

Letters from this committee, Governor Hugh M. Dorsey, and executive board of the Southern Baptist convention have been sent to all ministers requesting their co-operation. The state committee's letter is signed by Dr. M. Ashby Jones, Chairman Hugh M. Dorsey, John J. Eagan, M. S. Hodgerson, Athens; H. M. McIntosh, Albany; M. L. Brittain, Atlanta, John Shannon, Commerce; Marvin Underwood, Atlanta; F. R. McCain, Decatur.

Letter of Committee.

The letter follows:

There is to be a south-wide observance of Inter-Racial Sunday this year, and in harmony with the other states the Georgia state committee has designated Sunday, January 23, 1921, as Inter-Racial Sunday.

Herein we hand you leaflets which will give you certain facts concerning the inter-racial movement. To these we would respectfully invite your careful attention.

We recognize that the best way to reach the ear and the heart of the best people of our state is through the ministers of the various churches and we therefore most earnestly ask that on Inter-Racial Sunday, if convenient and agreeable, you give your people at least a summary of the facts herein contained. Many ministers will doubtless give an entire sermon to this matter, which we are sure is perfectly proper, for if a minister can by use of that "farther sympathy" call the attention of his people to the needs of negroes of Africa, it is surely proper by use of that "nearer sympathy" to call their attention to the needs of the people in his own state.

We are convinced that it is high time to direct the Christian thought and to stir up the Christian conscience of America to the needs of the negro in the southland.

May we ask you to please indicate on the enclosed postcard just what we may count on you to do? Thanking you in advance for your hearty co-operation in this matter.

Letter From Dorsey.

Governor Dorsey's letter follows:
December 23, 1920.

Deeply interested and anxious for the creation of such conditions as will make for a better relation between the races in our beloved state, I am taking the liberty of requesting that you will observe in your church the Sunday set apart by the inter-racial committee as Inter-Racial Sunday. I would add my voice to that of the committee, urging that you should appeal to the conscience of our people for a more even justice in our courts, for better housing and sanitary conditions, for better school facilities, for better traveling conditions, and for more patience and self-control, growing out of the spirit of the Christ, in the association of the two races.

Baptists' Letter.

The letter from the executive board of the Georgia Baptist convention follows:

The state inter-racial commission of Georgia, which has for its sole purpose the securing of a better understanding between the colored and white people of our state, is requesting the white ministers of Georgia, on Sunday, January 23, 1921, to preach to

their people on the subject of right relations based on the principles of the Gospel of Christ.

The announced purpose of the commission is a most worthy one, and the sanity of the program set forth is evidenced by the fact that the initiative of any effort to apply the principles and program of the inter-racial commission is left entirely in the hands of the local Christian leadership of both races. Therefore, it gives me great pleasure to commend to my Baptist brethren the request that they co-operate in this effort to secure genuine, Christian relations between the people of both races in their respective communities, which I am confident they will be happy to do, so far as they can consistently co-operate.

A NEGLECTED ELEMENT.

Considerable has been said and written of late years about the better class of the white people of the South getting together with the thinking negroes for the purpose of arriving at a better understanding and better relations between the two races. This movement is a proper and helpful one and should be productive of a certain amount of good, as the participants on both sides may be able to transmit the results of their understanding to the masses of which they are the exponents. But the neglected element, which seems to have been left out of this understanding, is the mass of "poor whites" of the South.

When we employ the expression "poor whites," we do not intend it in any other than a descriptive sense, as it used by members of this group themselves, when they seek to define its status as an element of the Southern community. This group furnishes the mass of illiteracy and ignorance of the South. In some states, like Mississippi, they are known as "hill billies," in other like Georgia and North Carolina, they are colloquially called "crackers." Whatever the local classification, they are the mudsills of the community and the pawns of such demagogues as Vardaman and Hardwick and Tom Watson. They constitute the ignorant mobs that perpetrate lynchings and burnings of human beings at the bidding of shrewder leaders in the background. They run the moonshine stills and shoot down the revenue officers from ambush.

The South will never be safe for democracy nor civilization until the best thinking whites get in touch with this neglected element and convert them to decent and peaceful living. It is a

task that will tax the utmost resources of wisdom and persistence, but it should be undertaken at the earliest possible moment.

Inter-Racial Sunday Staged In Three States

Louisville Globe
Kentucky, Tennessee and Georgia

Both Races Asked to Co-operate.

The governors of Kentucky, Tennessee and Georgia have called upon the ministers of both races in their respective states to observe a designated day as Inter-racial Sunday by preaching on Christian obligations in race relations. Kentucky led off with a Sunday in December, when over 1,000 preachers of both races applied scriptural laws to present-day relations between whites and blacks. In many places union services were held in one church of each race, and large attendance was generally reported.

Tennessee's Inter-racial Sunday followed early in January with similar results; and Georgia, Florida and Arkansas came next. The other states are preparing for a like observance. In endorsing the call of the Inter-racial Committee of Georgia, Gov. Dorsey said:

"I would add my voice to that of the Committee, urging that you should appeal to the conscience of our people for a more even justice in our courts, for better housing and sanitary conditions, for better school facilities, for better traveling conditions, and for more patience and self-control, growing out of the spirit of the Christ, in the association of the two races."

NEWPORT NEWS VA PRESS

APRIL 5, 1921

INTER-RACIAL GROUPS

NEARLY COVER SOUTH

That inter-racial committees have been organized in 711 of the 818 counties in the South, in which there is a considerable number of negroes, and that important construction work has been done through the Commission on Inter-racial Co-operation, was the substance of Dr. James E. Gregg's Sunday evening address, delivered in Ogden Hall, Hampton Institute. Dr. Gregg, who recently attended the Atlanta meeting of the Commission, reported that "the spirit of the Atlanta meeting was friendly, frank, and hopeful." Among the leading white Southerners who were present were Dr. M. Ashby Jones,

DR. ROBERT MOTON, principal of Tuskegee Institute, said: "We can congratulate ourselves, black and white, that there are organizing in every Southern state, and in nearly every county in each state, small but effective groups of colored and white people who are quietly, but persistently and courageously, working for justice and fair play for all elements of the population. More and more white people are taking the colored people into their confidence in all matters affecting the general improvement of the entire community. As a consequence, there exists not only greater prosperity, but the best and most wholesome relationships between the races."

THE SOUTH'S PET CONTENTION that they know colored people and know best how to handle them has always been more or less of a joke to the colored people, who know full well the gulf of misunderstanding that lays between them and the whites. Contact, not as master and slave, but as man to man, means everything. We very often hear white people say if they have taken a particular liking to us, "Well, you're different; if all colored people were like you there wouldn't be so much friction between the races, etc." This deduction is the outgrowth of a limited acquaintance. As a matter of fact, we might represent just the average. It's a poor rule that doesn't work both ways; we would have just as good grounds for believing that every good white man we met was an exception to his race as the whites have to believe every good colored man is an exception to his group.

EVERY BIG MOVEMENT has started in a small way. And these little groups of friendly white and black people meeting for the sole purpose of bringing about a better understanding between the races are building a government structure that will in time be impregnable to any foreign foe. Twelve million pacified citizens are a far greater asset than 12,000,000 disgruntled ones, even though they be not vindictive.

IT IS A SETTLED FACT that the two groups are destined to live side by side in this country for all time. Why not learn to understand each other? Rather than blindly condemn give each other the benefit of the doubt.

Plato Durham of Emory University; John J. Eagan, chairman of the Commission; R. H. King, director; W. W. Alexander, associate director; Dr. C. B. Wilmer, of Atlanta; Jackson Davis, of Richmond and Dr. John H. Little, of Louisville.

The white Southern churches were represented by Mrs. Archibald Davis of Atlanta (Southern Presbyterian), Mrs. Estelle Haskin and Mrs. Luke Johnson, (M. E. Church, South.) Mrs. J. H. Crawford, (Disciples of Christ,) and Mrs. Thomas W. Bickett, (Protestant Episcopal Church.) Mrs. Zeno I. Fitzpatrick represented the women's clubs. Mrs. A. T. Robertson made a notable address on "Race Relations."

"Prof. Isaac Fisher of Fisk University spoke with grateful emphasis of the open-minded attitude of the persons composing the Commission on Inter-racial Co-operation," said Dr. Gregg. "Dr. Wilmer characterized Col. W. J. Simmons, the 'Imperial Grand Wizard' of the Ku Klux Klan as 'one of the most skillful performers I have ever heard on the organ of Southern prejudice.' Dr. Moton has said, 'No man who wishes to render patriotic service to his country needs to put on a mask in order to do it.'"

INTER-RACIAL CO-OPERATION ENCOURAGING

Over Six Hundred Counties Are Organized To Promote Friendly Relations—Negroes Need Medical Schools And Universities—Aid From The Press—Atlanta Makes Progress.

St. Louis Argus 3/14/21
By Wm. Anthony Aery

HAMPTON, Va., March 9.—Inter-racial co-operation is growing steadily throughout the Nation. In the South the inter-racial co-operation movement is receiving the hearty support of the Church and the press, as well as the educational, business, and community leaders.

The Commission on Inter-racial Co-operation is the out-growth of a conference which was held in Atlanta early in 1919 to consider some of the grave problems of race relations that had been brought to the surface on account of the World War. It is now doing organized work in all the Southern states.

The Commission is composed of white and colored men, including Dr. R. R. Moton, Dr. John Hope, Bishop R. E. Jones, Bishop G. W. Clinton, Dr. Isaac Fisher, and Dr. John M. Gandy. The officers include John J. Eagan, chairman; R. H. King, director; and Will W. Alexander, associate director. The headquarters of the Commission are in the Candler Building, Atlanta, Ga.

The publications of the Commission include "Law and Order in Tennessee" by Edwin Mims; "An Appeal to the Christian People of the South," adopted by the recent Church Leaders' Conference at Blue Ridge, N. C.; "The Nashville Plan of Inter-racial Work"; and "A Handbook for Inter-racial Committees," compiled by Edwin Mims. These publications do not attempt "to lay down any hard and fast plan of action for any state or community or to generalize and dogmatize."

These publications, written in a Christian spirit, express the better public opinion of the South. The report concrete achievements of Southern communities and commonwealths. Prof. Edwin Mims of Va. Tech University is one of a number of Southern white leaders who has ably presented "the facts of religious, economic, and social progress which have been the results of co-operative effort and of real constructive statesmanship."

The Commission on Inter-racial Co-operation has wisely and quietly kept

at work, organizing in some six hundred counties inter-racial committees that carry the burden of adjusting race relation before the breaking-point is reached and of helping to develop movements which will bring white and colored people into friendly relation.

"These inter-racial committees are functioning in specific matters, such as justice before the law, adequate educational facilities, justice in public conveyances, economic justice and the handling of any acute situation which arises between the races."

Better Health and Better Education

The Inter-racial Committee of the War Work Council of the Y. M. C. A. has just issued a study of the various agencies that are working in the field of social welfare for the increased inter-racial co-operation. The study after referring to the splendid work of some of the educational foundations, expresses the hope that aid will be given for the establishment of "at least three medical and nurse training schools for Negroes which would compare favorably with any such institution in America for whites" and for the establishment of a "series of five or six universities running from Austin, Tex. to New Orleans, Atlanta, Nashville, Richmond, with perhaps one in Ark., one in Missouri, and one in the Carolinas."

In the social and economic field, thirty-six agencies—ten predominately white and twenty-six predominately Negro, are working on inter-racial co-operation programs.

Twenty-three national or semi-national organizations are co-operating with Negroes of the South in the development of religious life. "Here as in no other field, there is lack of unified statesmanship." Chambers of commerce, civic clubs, and local city organizations have been taking a lively interest in promoting inter-racial co-operation. Publicity has already been given to work in Nashville, Memphis, Atlanta, New Orleans, Louisville, Charlotte, Fort Worth, Chicago and Cincinnati.

The need of bringing hospital facilities within the reach of the 12,000,000 American Negroes should be appar-

ent to legislators and others who are responsible for our national health efficiency.

In Nashville, for example, "there has been a notable improvement in the handling of news relating to the Negro. The activities of the race are given more and more prominence. One of the paper carries at least two columns every Sunday morning, summarizing the various activities among colored people. The reporters and editors have been made aware of the complaints sometimes registered as to their magnifying the crimes of Negroes and minimizing their better achievements."

The Atlanta Plan

The Y. M. C. A. study in referring to the Atlanta Plan, says: "The general committees hold weekly meetings separately and joint meetings once a month. Any matters requiring immediate action are handled by joint meeting of the appropriate sub-committees. By means of these committees rumors of race clashes have been investigated and quieted. A junior high school has been secured for Negro pupils. A tract of land has been bought and presented to the city, to be developed into a park for Negroes. The chief of police is co-operating heartily in bettering conditions in certain sections. The officials of the Terminal Station are making every effort to provide more comfortable traveling facilities for Negroes. The Board of Education has materially increased the salaries of all colored teachers."

A Developing Program

The Commission has attempted to study what Negroes want; to agree on a program behind which it could rally white Christians; and to make its program effective. It has attempted to lead men and women to the light and to capitalize the interest, a growing number of thoughtful white men and women, many of whom are college trained, in securing justice for all Negroes. The Commission has recognized the fact that Negroes wish to develop along lines enjoyed by their white brothers. Its program has been a developing one.

The program of the Commission on Inter-racial Co-operation, at its present stage, includes the following items: The prevention of lynching and the denial of legal justice to the Negro; the securing of adequate educational facilities; the development of sanitary housing and living conditions; the securing of recreational facilities; the establishment of economic justice and equality of traveling facilities; and the creation of a sound public opinion on race relations.

Inter-racial co-operation will continue to grow steadily and yield rich returns in racial good-will and in economic production just in proportion as white and colored leaders are willing and able to face the facts of life—some of which are most distressing—with workable plans for group action on and in a spirit of Christian tolerance. No one group can solve the intricate problems of race relations, but every group has a vital contribution to

make to the ultimate solution of the problem. Great progress has been made and a new day is breaking for all American citizens.

LOCAL MELTING POTS

Chicago **THE MOVEMENT** in the South fostered by a handful of liberty-loving people to bring about a better understanding and a kindlier, more helpful feeling between the white and black residents of that section undoubtedly will be productive of some good. Similar movements have been started in the past, though on a smaller scale, that have fallen by the wayside for the reason that the majority of the whites engaged in this uplift work put their pocketbooks and not their souls into the work. They gave as a matter of principle. They knew nothing of the black man save that he was black and oppressed, and preferred to get their data concerning him in an indirect rather than in a direct way. If the philanthropic Northern white man had put himself as well as his dollars into the work for which his forefathers bled and died, he would have wiped out the savage customs that are a part and parcel of the South.

SOME FORM of a race relations committee can be found in every county of thirteen Southern states. The supposition is that the Colored and whites meet upon a common ground and thrash out the knotty problems arising in their immediate neighborhoods. What a wonderful thing this would be if carried out in a true Christian-like spirit—if all members of the community were on an equal footing! But there is not one chance in a thousand of such being the case. You cannot change the leopard's spots. You cannot make a dyed-in-the-wool Southerner—or a large percentage of the white Northerners, for that matter—believe that they are not superior to any dark people, no matter how well educated the darker people may be, nor how high they may stand in the financial world.

IMAGINE, IF YOU CAN, in a rural district, say in Georgia, white members of a race relations committee entering into a friendly, helpful discussion with Colored members and permitting the Colored to assert their rights and carry their point. With all due respect for the men and women who represent us on these 700 committees throughout the South, with the exception of those in the larger cities, we fear they will be as putty in the hands of their white co-workers. First, because it is impossible for even a broad-minded Southern white man to go contrary to public sentiment, or for him to believe that he is not a superior being, and as a superior he must naturally dictate while he condescends to look down upon the black man whom he holds as an inferior being.

SECOND, the black man knows by bitter experience his life is not worth the thread it hangs on if he crosses the path of his white brother. For policy's sake he makes the white man believe he believes what the white man believes. He does this not because he wishes to deceive but merely for self-protection. Is it not more than likely, too, that in the rural districts such Colored men as will do what the white people think they should do will be selected on these race relations committees?

BUT THE ROOT of the whole trouble is not based so much on racial differences as it is on politics. When the racial question is once divorced from party politics, the so-called race problem will have been solved. The alleged antagonisms between the white and Colored in the South grow out of the fact that race difference is utilized by the average office-seeker to gratify his political ambition and to secure official recognition which otherwise could not be gained.

THERE IS NOTHING LIKE CONTACT to smooth out the rough edges, and these committees can do a great amount of good if they do not meet on the master and slave basis, if public sentiment can be brought to the point of recognizing merit and fitness wherever it is found, and if a complete divorcement of the race question from politics can be made to obtain.

Race Relations, Improvement of - 1921. Legislation.

JEFFERSON CITY MO. NEWS
MAY 7, 1921

Commission to Study Race Problem is Sought by State Negro Leader

Secretary Cobb Would Have
Governor Hyde Name Mem-
bers to Study Question.

Creation of a commission of both white and Negro men and women for the study of the race problem in Missouri is advocated by Robert S. Cobb, secretary of the Missouri Negro Industrial Commission of Missouri in a statement issued yesterday, a copy of which has been forwarded to Gov. Hyde. The statement was prompted by the recent lynching in Pike County, Mr. Cobb said in issuing it. The statement reads:

"The controlling element of this state always has stood solidly for enforcement of the state's written laws. We desire to go on record, however, as favoring strengthening the supreme law of the state by incorporating in the statutes special provision that will forever deter any small minority of any community from taking the law into their own hands.

"Many of the papers of the state are responsible in a way for much of the race friction that exists in Missouri today. The negro papers sometimes agitate to an extreme and the white papers have in some instances either exaggerated or upheld mob violence and suppressed news of real interest concerning the negro.

"Governor Hyde has shown that he is a real statesman in upholding the laws of Missouri, which is doing his full duty as he was sworn to do.

"We favor the appointment of a 'Racial Commission' in Missouri whose duty it will be to study conditions where race friction exists, with a view to remedying the same. This commission should be, we believe, composed of leading white and Negro citizens.

"The duty of the present industrial commission as the law now reads is 'To discover, ferret out and survey

and recommend remedies for the betterment of Missouri Negroes.' As the law now reads the commission has authority to study conditions among negroes but we believe a commission with some white members should be created to work out a plan to better racial relations in the state

Missouri.

Legislation

The President says:

THE RACE QUESTION

Somewhat related to the foregoing human problem is the race question. Congress ought to wipe the stain of barbaric lynching from the banners of a free and orderly, representative democracy. We face the fact that many millions of people of African descent are numbered among our population and that in a number of the states they constitute a very large proportion of the total population.

"It is unnecessary to recount the difficulties incident to this condition, nor to emphasize the fact that it is a condition which cannot be removed. There has been a suggestion, however, that some of its difficulties might be ameliorated by a humane and enlightened consideration of it, a study of its many aspects and an effort to formulate, if not a policy, at least a national attitude of mind calculated to bring about the most satisfactory possible adjustment of relations between the races, and of each race to the national life.

"One proposal is the creation of a commission embracing representatives of both races, to study and report on the entire subject. The proposal has real merit. I am convinced that in mutual tolerance, understanding, charity, recognition of interdependence of the races and the maintenance of the rights of citizenship lies the road to righteous adjustment."

N. Y. C. TRIBUNE
MAY 6, 1921

Negroes Back Harding's Inter-Racial Board Plan

Delegation From National Race Congress Calls at the White House

From The Tribune's Washington Bureau

WASHINGTON, May 5.—That negroes throughout the country are keenly grateful and interested in the suggestion made by President Harding in his message to Congress relative to naming an inter-racial commission was conveyed to the Chief Executive to-day by a delegation from the National Race Congress, which called at the White House. A petition was presented to the President which said, in part: "Mr. President, heartened by your manifest intention to serve all the people, we present this petition with an expression of profoundest gratitude for your splendid words against lynching and your recommendation to create an inter-racial commission. You have gone further than your predecessors in recognizing the crying need for readjustment of race relations in the interest of peace and progress, patriotism and brotherhood."

MEMORIAL FILED WITH THE PRESIDENT IN BEHALF OF

COLORED CITIZENS OF U. S.

Atlanta Independent 5/19/21

To the President of the United States of America, by the National Race Congress of America, Inc., Sixth Annual Session, May 4-5-6, Washington, D. C.

Mr. President:

We come to you today bearing the aspirations of 12,000,000 God-fearing American citizens of unquestioned loyalty. Our group, suffering from traditional civil, social, and industrial handicaps, as well as a striking difference in racial type, is compelled to resort to the constitutional right of petition as long as unrighted wrongs, unrequited toil, unmasked lawlessness, and unever justice stain the flag and dim the glory of democracy. The colored Americans have grievances they have been bearing for three hundred years, with a patience as admirable as the example of Job; yet with a hope big with expectancy. Our patience is made perfect in weakness, and our hope keeps alive from yearning desire.

Mr. President, heartened by your manifest intention to serve all the people, we present this petition with an expression of profoundest gratitude for your splendid words against lynching and your recommendation to create an Interracial Commission. You have gone further than your predecessors in recognizing the crying need for readjustment of race relations in the interest of peace and progress, patriotism and brotherhood.

The burden of our petition is: Equality of opportunity as well as equality of responsibility. We ask nothing of others we are not willing to give to others. Mr. President, there are many things we need, but we come to specify a few that we desire above all others. Mr. President, we complain of the following:

1. Lawlessness manifested in lynching, riots, peonage, and discrimination in the administration of justice.
2. Unjust restriction of suffrage.
3. The direct violation of the

offset the votes of the North by counting the Negro in, to get a basis of representation, and counting him out to keep all representation in the hands of the white group, it is easy to see that partial justice to blacks in the South becomes whole injustice to white in the North. Hence the demand to reduce Southern representation in Congress. Further we would suggest that if we were able to vote

racially and representation in Congress were based on racial groups, the population of the colored people would entitle them to approximately fifty members of Congress. If one were to ask why the colored people did not, in some districts at least, exercise the suffrage for their general good, the answer is: Lack of intelligent organization on the part of the colored people due to intimidation and force on the part of the advocates of white supremacy. Now that women are voters the problem is more complex. The citizen is sovereign in a democracy only when the Government protects the weakest against the strongest.

We congratulate you that the Department of Justice is doing its duty to uncover the wrongs of peonage—the modern form of slavery, which, by the way, is as old as the slave system. But, Mr. President, we call attention to conditions existing in the Department of Justice here; and we respectfully ask that an investigation be made with a view to banishing all difference based upon race or color in all the departments of Government. Not only in the Department of Justice, but in many other departments right here under the shadow of the Capitol, the heads or chiefs or officious subordinates are practicing forms of race prejudice that are as mean in spirit as peonage in Georgia. We commend the Postmaster General and the Secretary of the Treasury for causing to be removed abnoxious signs of race differences in their departments. Our petition carries with it a wish for your kindly influence in naming men to office who will regard higher their oath to support the Constitution, regardless of color. We petition you to inform the Congress of the United States that educational privilege is not equal to black and

white alike in the South, and never can be without Federal supervision. We therefore endorse the Smith-Towner bill, provided it is so amended as to avoid any inequality in the distribution of its benefits.

We express our sincere appreciation for your just plea in behalf of Haiti prior to your election, and dare to express the hope that your good offices will not cease until Haiti is a free and happy people.

We also sympathize with the Liberian Commission in their appeal to our government for a loan to assist them in the development of their hopeful Republic. As patriotic American citizens, we still love Africa and pray your deep interest in its development.

We heartily concur in your lofty sentiments regarding the value of the home in the life of our Nation, because in this particular regard we are the most needy of all people.

Finally, as members of the National Race Congress of America, Inc., we, with deep and earnest devotion to our vast and glorious country, pledge to you our loyal support, because we believe in your strong Americanism, your splendid ideals, and your passion for righteousness.

W. H. Jernagin, D. C., President
W. H. JERNAGIN, D. C., Pres.
H. J. CALLIS, D. C., Exec. Secty.
C. H. STEPTEAU, Md., Secty.
A. C. Garner, D. C.
M. A. TALLEY, Ala.
GEORGE W. CANNON, N. J.
D. S. KLUGH, Mass.
W. G. PARKS, Pa.
R. B. HANKINS, N. C.
J. C. JACKSON, Pa.

TO CREATE COMMISSION ON RACIAL QUESTION

(Special to THE NEW YORK ADVERTISER)
Washington, D. C.—Senator Selden P. Spencer of Missouri has introduced a bill in the United States Senate which, if passed, will provide for a commission on the Racial Question in the United States of America. It is to be composed of nine men, three whites from the South, three whites from the North, and three colored men, all to be appointed by the President by and with the consent of the Senate.

The bill, which is Senate 4267, provides for an investigation into the conditions surrounding the colored people in the United States, to ascertain, if possible, the cause of unrest and racial friction, and to suggest remedies calculated to relieve the situation and to

bring about harmonious relations between white and colored Americans.

An appropriation of \$50,000 a year is to be fixed for expenses of the commission, the compensation of each commissioner, when in active service, to be not more than \$7 per day. A secretary at \$3,600 per year is provided for. All expenses are not to exceed the \$50,000 provided. The bill, after its second reading, was referred to the Judiciary Committee, of which Senator Knute Nelson of Minnesota is chairman.

A publicity committee has been formed here, with Jesse Lawson as chairman and Thomas H. R. Clarke, secretary, headquarters at 1011 Vermont avenue, to work in interest of the passage of the bill.

Race Relations, Improvement of, — 1921

Examples of Cooperation

Inter-Racial Cooperation — 2 Operation Effective

(By The Associated Negro Press)

Tuskegee Institute, Ala., June—The effectiveness of inter-racial co-operation, as promoted by the Inter-Racial Commission thruout the South, was clearly shown a few weeks ago when a prominent white citizen and a Colored minister of the town of Tuskegee, Alabama had a misunderstanding concerning the shooting of a very valuable dog. During a mad dog scare in the section of Greenwood, which is adjacent to the Tuskegee Institute, a valuable bird dog owned by a young white man of the town of Tuskegee was shot. It appears that the dog was not mad but was on its way from the veterinary hospital of the Institute where it had been treated for another affliction and the killing was an unfortunate mistake. The misunderstanding was caused by an inaccurate report of the shooting, which implied that the dog had been maliciously killed. Whereupon the young man with two others went to the Colored man's place of business to demand an explanation.

Although the parties had no official relationship with the Institute, a few of the Institute teachers, who resided in the vicinity arranged a conference between Principal Morton and Warren Logan, Treasurer of the Institute and Drs. L. W. and F. M. Johnson, two of the leading white citizens of the town, who are relatives of the owner of the dog. Following this conference the misunderstanding was cleared and a satisfactory settlement of the difference was quickly adjusted.

THE COLORED SUBSCRIBER
Mr. Johnson, a successful colored farmer of Coatopa, brought us a new subscriber Monday. Which reminds us that he himself has been a subscriber for this paper for more than thirty-five years—ten years longer than the present publisher has been with it. His case is rare, as not many of his race were able to read thirty-five years ago. —Livingston Southern Home.

There is no act of citizenship showing better for the character of the actor than subscribing for the local newspaper; for it shows an interest in and even a partnership in the community or district in which the subscriber lives; it shows a desire to know and to be kept informed as to the doings of the neighbors, what the neighbors think, what projects they have for the general good and what need there is for assistance in carrying them through. The subscriber indicates by his interest that he is at one

with the community's best purposes, even as the newspaper is always the exponent of those purposes as well as the advertisement of the community's opportunities and achievements.

If co-operation of this sort is well for the white man it is more so for the black, for the black is very generally accounted as bearing a foreign relationship toward what should concern him most nearly because it very closely affects his dramatic peace and happiness. Johnson, the man in this story, is a farmer. He lives at Coatopa, some six miles from the county seat as the crow flies, and for thirty-five years he has subscribed continuously to the Livingston paper; and now he has induced another colored man to subscribe to the paper. We do not need the paper's commendation of him. We should know from the bare facts of the case that Johnson is a good citizen, that he is respected and that he is successful in the vocation which he follows. He sets a good example; for it must be manifest to all that should there be many such as he there would be an entirely different and better relationship established and a vastly better situation created in this Southern country.

And why not? The situation is here. The elements composing it will continue. There is no getting away from this fact. Why, then, should it not be bettered? Why should not efforts be made to better it? The way is pointed out. All that is needed is the right spirit, precisely the kind of spirit that Johnson of Sumter county has been displaying the past third of a century.

PIONEER NEGRO RIDES WITH FORMER MAYOR IN HARDING PARADE.

The Birmingham Press-Enquirer, in its address Wednesday, placed emphasis upon the relations that should exist between the white and Negro races, and during the parade George Ward, former mayor of Birmingham, gave a visible example of the relations as they exist among the representative elements of the two races in Birmingham.

Mr. Ward is a member of the 1871 club, and this club of citizens who came to Birmingham in that year had a place in yesterdays' parade. Another member of the club is Frank McCree, the well known Negro barber, who opened his shop in Birmingham in 1871 and still runs it.

Mr. Ward drove his own car in the parade and seated in the back seat was Frank McCree, the Negro barber. It was an example of the considerate attitude of a white cit-

Alabama

izen of 50 years ago to a Negro citizen of 50 years' residence in Birmingham.

Race Relations

Connecticut

Examples of Cooperation

PREJUDICE

WORSE IN NEW

ENGLAND

R. W. Jefferson Tells Of
Smart Policemen Met At
Convention In Hartford,

Conn. 7/1/21

Afro-American

In an address before the Colored Baptist Ministers' Conference at Ebenezer Baptist Church Monday, Rev. R. W. Jefferson declared race prejudice is more rampant in Hartford, Conn., than in Baltimore. He was giving his impressions of the recent session of the New England Baptist Convention at Hartford.

"Just think of it," he said amid laughter, "a 25-year old cop approached Rev. D. G. Mack's car and said, 'Sonny, let me see your license.' And Brother Mack is an old man now."

"When Rev. G. H. Sims, of New York, came on the scene with his big new red Marmon coupe a cop held him up with, 'Where do you niggers get such cars?' Dr. Sims showed his credentials, and then the cop hauled him to the police station, where he was fined \$20 for speeding."

Rev. Jefferson described the session as a big event, said the representatives from both Baptist factions in Maryland worked harmoniously there and that Rev. W. J. Winston delivered a well-received address on education. Rev. W. F. Dickerson preached at the Sunday morning service of the convention.

Race Relations, Improvement of - 1921

Examples of Cooperation.

NYC WORLD
JANUARY 6, 1921

RACE RELATIONS IN THE SOUTH.

To the Editor of The World:

Write I know nothing of the political aspects of the question now being agitated concerning the representation in Congress of certain of the States, it seems timely to write a few words of my own observation thus far in Macon, Ga. I write as a Northerner, proud of my Massachusetts birth and ancestry. I write as a citizen of the "United" States, desirous of fairness all round.

The suspicion which years ago crept into my mind that the question of the negro, slavery, the Civil War, had two sides—had, indeed, a side of which I had heard nothing—was confirmed more and more when I came here, and has at last, through my own observation and reading, ripened into knowledge and a better understanding of the whole matter.

The one thing which has made the deepest impression upon me—because it is quite contrary to what I had been led to expect—is the extreme kindness and forbearance with which the Southern whites treat the negroes. Notwithstanding the deplorable events which sometimes occur (not wholly without provocation, if the truth be told), the general attitude is as of adults toward children. No matter what pretty theories we like to formulate, the fact remains that the black race is not the equal of the white, and legislation cannot go ahead of nature. As to allowing the negroes to have their own theatres, churches, waiting-rooms, compartments and seats in public conveyances, the reason is obvious and has nothing to do with the Declaration of Independence.

The whole question, viewed broadly, is seen to be a race question of the utmost pertinence to the Nation at large, and I charge every fellow-Northerner to ask himself seriously whether he wants the black race to dominate any section of this country whatsoever.

WILLIAM S. BAILEY.

Macon, Ga., Jan. 3.

WHITE AND COLORED CITIZENS HOLD MASS MEETING IN GRIFFIN, GA., FOR THE PURPOSE OF ORGANIZING RELIEF ASSOCIATION.

Times Plain Dealer 3/5/21

Griffin, Ga., Feb. 27.—Special to

The Times Plain Dealer.—One of the most representative gatherings of white and colored citizens that has ever assembled in this section, met here in a mass meeting, in the Eighth Street Baptist Church, for the purpose of raising funds for the Griffin relief association, that has put on a program to help citizens of the city, who are in dire need, as a re-

sult of hard times brought about by the cotton situation, that has caused an alarming situation in the country. Prominent ministers and laymen, both white and black, took an active part, and \$250.00 was pledged and raised by the colored people of the city. Mrs. A. M. Wilkins, the wife of the well known Dr. A. M. Wilkins subscribed \$50.00 to the fund, along with a number of other prominent colored people. Never in the history of the city has a more co-operative spirit between the races been shown by members of both races. A musical program, under the leadership of Mrs. Beatrice Morgan, was rendered after which officers for the association were elected. Dr. A. M. Wilkins and a number of the leading men of the city emphasized largely to the white people, that their contribution was in the interest of humanity, and that their desire was that the money be used to the best advantage to all. The organization has for its purpose the helping of the poor and needy of the county, regardless of race or color.

news published herein
Atlanta Constitution
5—THE ONLY WAY.

E. A. Barnett, a prominent representative of one of Georgia's oldest and most highly esteemed families, contributes a thoughtful communication on inter-racial relations in a statement published on this page of today's Constitution.

Mr. Barnett is a large planter and business man of Washington, Wilkes county, Georgia—a county in which a lynching has never occurred, and yet a very large percentage of its population is composed of negroes.

Wilkes is essentially a rural county and is very largely dependent upon negro labor. There is not a better, more contented, nor a happier all round "country county" in Georgia than Wilkes, in point of the character and the high standard of its people.

So a statement from a highly esteemed citizen of such a community, is an interesting contribution to the current discussion of a topic of general interest. On this subject our correspondent makes

Georgia

this timely and significant suggestion.

"In a way, of course, it harms us to publish to the world the evils which exist in our state; but it seems to me a poor reply to say that these same evils exist elsewhere. It is a poor start to improvement just to tell evil-doers that they are no worse than others, and let the matter rest there. In my opinion the existence of the evil is far more harmful to us than the publishing of it, or even the reputation of it. Let's try and be more careful of our characters; let's correct the evil in ourselves as far as possible; let's be faithful and true to right principles; and when we do this well I believe our reputation will take care of itself."

Work toward a solution of the problems of race relationship along this line, will be productive of far more lasting results than will follow from making this serious question a football of cheap demagogic politics.

By applying the principle embodied in Mr. Barnett's suggestion this problem will eventually be solved, and it can be solved in no other way!

And the better sentiment of Georgia—which is by far the majority sentiment—was correctly expressed then—as it is now—when Henry W. Grady said three decades ago:

"Our future, our very existence, depend upon our working out this problem in full and exact justice. The south, with the north, protests against injustice to this simple and sure people. Faith will be kept with him in the future, if the south holds her reason and integrity."

"Not in passion but in reason—not in narrowness, but in breadth—that we may solve this problem in calmness and in truth, and lifting its shadows, let perpetual sunshine pour down on two races, walking together in peace and contentment."

"If the problem be solved at all—and I firmly believe it will, though nowhere else has it been—it will be solved by the people most deeply bound in interest, most deeply pledged in honor to its solution. I had rather see my people render back this question rightly solved than to see them gather all the spoils over which faction has contended since Cataline conspired and Caesar fought."

That typifies the sentiment which must be relied upon to work out the solution of this problem.

Here is pointed out the great work for the south to do, and the way to do it.

The politicians and the dema-

gogues may impede the settlement of the question on this basis, but sooner or later it is bound to come, for the conscience of the people will be satisfied with nothing less.

THE CHANGED CHARACTER OF THE SOUTH

NYC WORLD

APRIL 30, 1921

To the Editor of The World:

During the last Presidential campaign when so much was being said and published as to the so-called "breaking" of the "solid South," being "a daughter of the old South," I was asked what I thought of the possibility. To this query I replied that if such proved to be the case I did not know why it should surprise any one. In view of the facts the wonder should be that it had not been broken long before, adding that few people seemed to take into consideration that sixty years had elapsed since the outbreak of the Civil War, during which and at the close of which many of the worst element of the Northern States went South as political "carpet-baggers" and "plunderers" generally; that these people had remained there, and that now their children and their children's children are there, not to mention that more of their kind had constantly gone South throughout these many years, all now posing as "Southerners," which they are not and never can be, even though they and their families may have resided in the South for seventy-five years, because none other than those whose homes were in the South for at least a generation or two prior to the Civil War have any right to call themselves "Southerners" or to be considered as such (others are simply "natives" of this State or that). The strength of character of the sons and daughters of the old South has certainly been proved by the fact that they have been able to keep this element in check and held the South "solid" all these years.

At the same time the negro question came up for discussion, and I said the politicians were doing the negro a great deal of harm; that they cared nothing for the negro as a human being, but, appreciating the credulity and trustfulness of the average negro, were simply exploiting the race to gain the negro vote, and that the only real friend of the negro is the people of the old South (of whom comparatively few remain to-day), with possibly the better element from the Northern States who have gone South during the past fifty years and learned the negro, and his good qualities from the standpoint of his former Southern owners, the majority of whom fully appreciated all the good traits of the old Southern negroes and their children and were willing to overlook their weak traits, facts which are not understood and never will be understood by the average person of the Northern States, whether he continues to reside in the North or now resides in the South. At the close of the Civil War it was the exceptional slave-owning family which did not continue its interest in the welfare of its own negroes and the old Southern negroes in general, and that interest continues

to this day.

When I made these statements last fall they greatly interested a negro messenger then employed in my office, because he had been born and reared in South Carolina, but had been away from his home for eighteen years, residing here in the North. Still, he knew something of conditions prevailing at his old home and was greatly disturbed over them.

Although this man is not now employed in my office as a messenger, this morning when he had read the statement in The World by Gov. Dorsey of Georgia he was very much exercised and came in to see me, saying that after being away for eighteen years last December he visited his old home, where all his white friends of the old South were glad to see him and showed him every consideration, but told him they were glad he no longer lived there because of the way many of the negroes were being treated by the element of which I first spoke. As what he was told by his old Southern friends and by members of his own family still living there was so exactly what I had said last fall, he came in to see me to-day and insisted that as "we are both Southerners" it was my duty to write a letter to The World and state what I had said last fall, so that the people in New York and those who read The World all over the country would know by what element in the South the negroes are being mistreated, and that it is not the real Southern people, who, on the other hand, are doing all they can to protect the law-abiding negro and his property rights.

Hence you will understand that this letter is written at the request of a negro, and if you can find space to publish it I am sure he will be very much pleased, as he was terribly in earnest and insistent that it was my duty to write.

A DAUGHTER OF THE OLD SOUTH.

New York, April 27.

REV. DR. CHARLES T. WALKER.

(From Augusta, Ga., Chronicle)

Asked yesterday, by a man whose residence in Augusta has covered a period of many years, who The Chronicle featured on its front page a sketch and photograph of the "Black Spurgeon," we all knew that those who have been for many years familiar with the unselfish and truly wonderful work at this lead of the Negro race would, of course, not have thought of asking. We of Augusta and of this section of Georgia and South Carolina knew this able, conscientious and altogether splendid personality to be an apostle among his people to teach them that the good white people of the South are their true

friends and that the place of the Negro was in his place and in the South.

In order that the world may know what Augusta, what Georgia and South Carolina and the South thought of Charlie Walker, we are telling this morning the reasons why the South's oldest newspaper, with its record of tolerance and conservatism, with its ideal of a complete and cordial understanding between the races, honored itself as it did the black skinned but golden hearted Negro by placing him, in death, in a position in its news columns that the world might see how we esteemed him.

The South has its racial problem and no country, no section can have two different races occupy it in anything approaching equal numbers without having a problem. Ever since the Civil War the problem has been with us more and more, for as the increase of each race became more marked, as the cities, towns and country sides became more densely populated with whites and Negroes, the problem has become greater and greater. All prudent, right-thinking whites and Negroes have the heartfelt desire that the two races live in the closest amity and concord. There are unfortunately some bad Negroes and some bad white men who are the direct and only causes of trouble between the races.

In Augusta and this immediate section serious trouble is practically unknown, and if our information is correct there has not been a lynching in this county (Richmond) in a quarter of a century. Here we have a preponderance of right living, right thinking members of the Negro race who dwell in amity with their white neighbors, Negroes who love Augusta and the South and who would not be lured away by the promise of far greater wages in the North. They have no illusions about racial equality; they have their own schools, their own churches, their own hospitals, their own section of the city, (though they live in many sections of the city also), their own theatres, and they are happy and contented. They pay taxes on over \$2,000,000 worth of property, have a bank and two insurance companies operated exclusively by Negroes and they wouldn't swap places with any Negro community in any section of the world. They have all of these things for themselves, yet they trade in the white men's stores, work for the white people and hold responsible and respectable positions. There are about 23,000 Negroes in Augusta and they comprise, therefore, over 40 per cent of our population.

We mention these things to show the relations between the two races here and to prove that while there is a racial problem, this community has probably more nearly arrived at a solution than any other community in the South—all of which leads us to say that Charlie Walker, born in slavery grew up in the South of his birth and became an evangel to lead his own people to the right way of living and thinking. We accord him a major portion of the credit for the amicable relations between the whites and blacks

of this community. Negroes who followed him could not go wrong. The editor of The Chronicle has heard him tell his own congregation at Tabernacle Baptist Church that such riots as occurred at East St. Louis, Ill., and at other places in the North could not occur in Augusta. We have heard him tell the Negroes to recognize the fact that they are Negroes, that they cannot be white people but that they can dwell in peace and friendship with their white neighbors of Augusta and the South who are their real, true friends. Dr. Walker told his people that their place was in the South and he urged them to stay here, to behave themselves and cultivate the friendship of the white people. That they accepted his advice in a large measure in Augusta, is self evident and the taking away of this venerable minister, this ambassador of good will, this exemplar of the best, the truest and noblest in his race will remove a man whom Augusta, the South and the country will find hard, indeed to replace.

From an humble slave boy to a minister whose fame extended over two continents, yet one who never lost his humility through all the years, such as Charlie Walker, minister, educator, benefactor of mankind. The words that came from his mouth were eloquent, earnest expressions of the character that was in him, of the ideals he espoused, of the love he bore his people and all of God's creatures, whatever their race or color might be.

Yes, we are glad to honor you, Charlie Walker, and we admire you for the enemies you may have made among those did not aspire to that understanding between the races which you gave your life to foster. And we want the world to know that in the heart of Dixieland there is a newspaper which is glad to pay you the tribute you deserve, glad to do honor to a Negro whose life and character was such as yours. The influence you have exerted will live long after your body has returned to dust and the friendship between the two races in this community we attribute largely to your remarkable life and character.

BOARD DENOUNCES ATTACK ON JONES Atlanta Deacons of Local Church Heatedly Resent Charges of "Social Equality" Against Pastor

Strongly defending Rev. M. Ashby Jones against what is termed slanderous attacks in a recent set of resolutions published in The Searchlight, local newspaper, the board of deacons of the Ponce de Leon Avenue Baptist church, of which Rev. Jones is pastor, has issued a ringing

statement condemning alleged efforts to discredit Dr. Jones for "practice of social equality with negroes."

The statement follows:

"In a recent issue of a local newspaper called The Searchlight, there appeared a series of resolutions attacking Rev. M. Ashby Jones, pastor of the Ponce de Leon Avenue Baptist church, for 'practicing social equality with negroes.' These resolutions state as a fact that 'M. Ashby Jones gave a reception at his home in the city of Atlanta; and a large number of Atlanta's good women had been invited to said house where a reception had been arranged; and that after said good women had assembled in said house to participate in said reception and while said reception was in progress, some fashionably dressed negro women who had been secreted in said home were called forth from their hiding into said reception room by said M. Ashby Jones, and were greeted by said M. Ashby Jones as 'Miss,' 'Mrs.,' etc."

"Since this published libel not only seeks to injure Dr. Jones personally, but if not silenced by the truth, would do an irreparable injury to the influence and work of the church of which he is pastor, we, the undersigned deacons of that church, make the following definite statement:

Charges Denied.

"Dr. M. Ashby Jones has never on any occasion in private or public either advocated or 'practiced social equality with negroes.'

"Dr. M. Ashby Jones has never held any reception of any kind whatsoever at his home since he has been pastor of our church, so that the statements made in the resolutions quoted above are utterly without foundation in fact.

"In seeking to find some possible basis for this inexcusable charge, we find that during last March the woman's missionary society of our church held one of their regular meetings at the home of the pastor. The subject of this meeting was the work of the Southern Baptist convention among the negroes. The program carried out here was the one suggested by the woman's missionary union and followed generally by the women of our entire denomination. A negro woman who has been doing an admirable work for the orphan children of her race, at the invitation of the committee of ladies who had the meeting in charge, made a talk in behalf of her particular work.

Negro Women Sang.

"She also brought with her two other negro women, servants in the homes of some of our people, who sang some religious songs characteristic of the race. When these negro women were through they quietly left the residence by the side door. The occasion was not a social one in any sense in which the word could be used. While of course the meeting was held with Dr. Jones' full approval, nevertheless he was not even present and had nothing whatsoever to do with the preparation of the program.

"If it is possible that this missionary meeting held by the ladies of the Ponce de Leon Avenue Baptist church could have furnished the material for the resolutions which we have quoted, the authors of those resolutions, in an effort to attack the personal character of Dr. Jones, have unwittingly attacked the entire body of the woman's missionary societies of the Southern Baptist convention.

Approval of Jones.

"That Dr. Jones is an earnest ad-

vocate of justice for the weaker negro race and a tireless worker for a better racial relationship is fully known, both by the people of his church and the public generally. He has repeatedly stated his views on this question, both in his own pulpit, on varied platforms and in the public press throughout the country. In not one sentence, spoken or printed, can there be found, directly or indirectly, any advocacy of social equality between the races. On the contrary he is publicly recorded, both before negro and white audiences, as unalterably committed to what has become the southern creed, the preservation of the integrity of the two races.

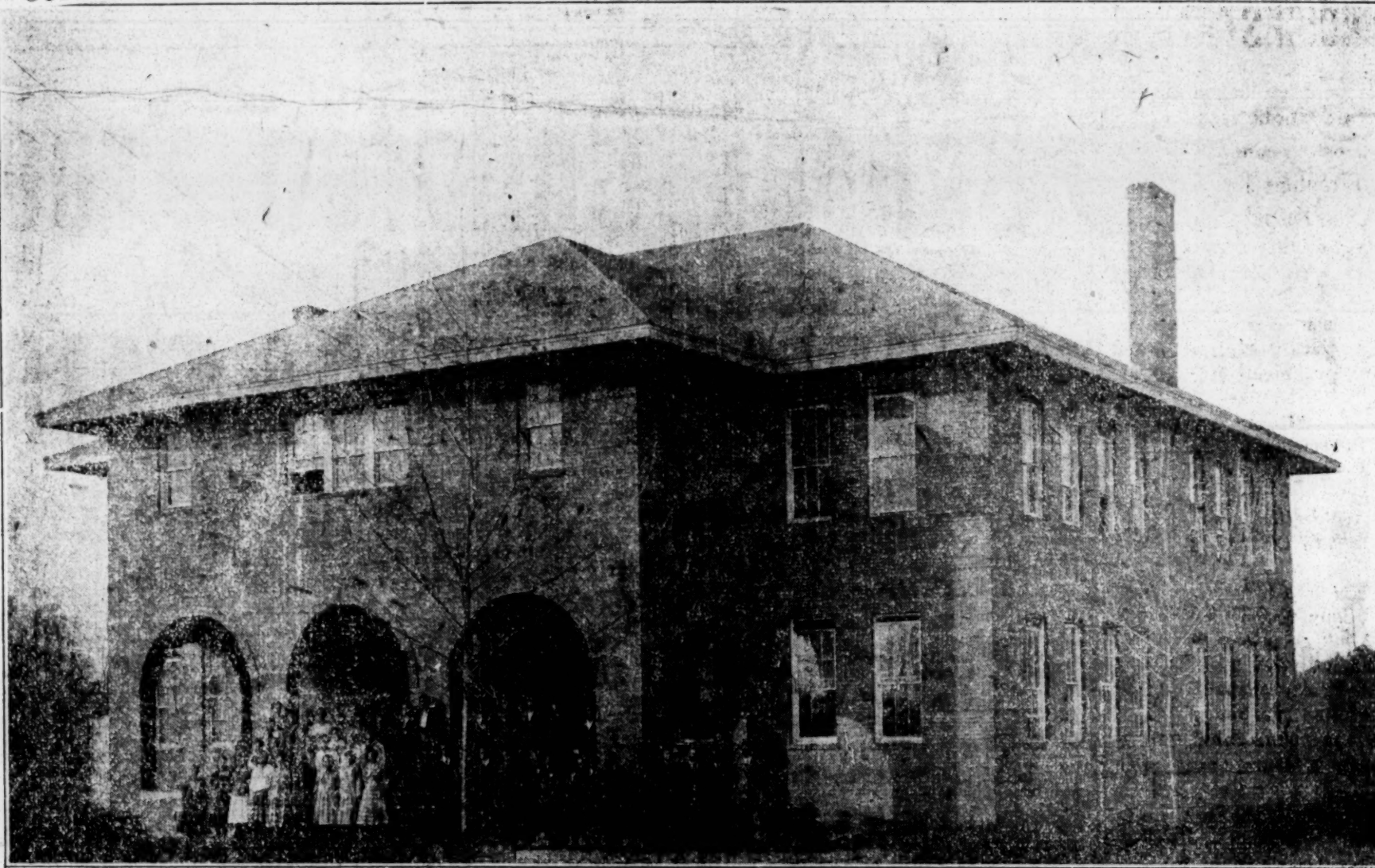
"We have waited for Dr. Jones' return from Europe before publishing this statement. We do so now with his entire approval.

"GEORGE M. BROWN,
"GEORGE W. MC CARTY,
"RUTHERFORD LIPSCOMB,
"GEORGE W. FORRESTER,
"G. C. JONES,
"HORACE COLLINSWORTH,
"A. C. M'HAN,
"A. W. JACKSON,
"GEORGE WESTMORELAND,
"E. C. CALLAWAY,
"JOHN T. PENDLETON,
"C. T. NUNNALLY,
"R. G. DUNWODY,
"Board of deacons of Ponce de Leon Avenue Baptist church."

The home, the church, the school show aspiration, for there is no progress where there is no aspiration.

THE COLORED PEOPLE MAKE GOOD SHOWING

OKLAHOMA CITY TIMES
OCTOBER 25, 1921



course of erection on South street, There are five colored physicians reached. ple here are making rapid strides
in the eastern section of the city, in Valdosta and each seems to have When it comes to property own- for better homes, cleaner surround-
Prof. Lester, the colored principal, a lucrative practice. They also have ers, the colored people in Valdosta ings, efficient teachers and preach-
with his corps of teachers, all under two colored dentists. pay more tax than any city of its ers, with higher and loftier ideals.

Race Relations 1921.

Examples of Co-operation

**UNCLE SAM WILL
CORRECT THIS EVIL**

BODY COLORED SOLDIER SENT

THRU CITY ON WAGON.

VICKSBURG MISS HERALD

AUGUST 18, 1921

Manager of Herald Directs Attention

of War Department to Matter

With Good Results.

Early this month a colored man brought to the Herald office a photograph taken of the remains of a colored soldier who was killed in action in France, and which was being transferred from the Alabama, Vicksburg depot in this city to the Yazoo & Mississippi Valley railroad for shipment to Port Gibson, to be buried in his old home. The remains were in a coffin, which had been placed in an old dilapidated wagon, to which was attached an old and broken down mule.

It was learned that this was not the only body of a dead soldier which had been transferred over the streets of the city in this manner.

The photograph, together with a letter of protest, was sent to the Secretary of War, by E. A. Fitzgerald, Sr., manager of the Herald. While some persons may say that "it makes no difference, it was just a negro," Mr. Fitzgerald believes that a government founded by the patriotism of men like Patrick Henry, who enunciated for the first time, the "liberty or death" doctrine, when he said: "Give me liberty or give me death;" has too much love for those who defend the flag, "Old Glory," regardless of color, to permit the remains of soldiers to be carted through the streets in any such manner.

In this view he is supported by the Secretary of War, as evidenced by the prompt endorsement, which is given in the following letter, which declares that the evil will be corrected:

"Washington, Aug. 13, 1921.

"Mr. E. A. Fitzgerald, Business Manager Vicksburg Herald, Vicksburg Mississippi.

"Dear Mr. Fitzgerald:—Your letter of August 3d calling my attention to the unsuitable conveyance used at Vicksburg for transporting the remains of deceased soldiers from one train to another, is received.

"I am glad you have brought this matter to my attention and am today issuing instructions that effort

be made to arrange with the transportation companies to provide a more suitable and seemly vehicle—preferably a hearse.

"Very truly yours,

"J. M. WAINWRIGHT,

"Acting Secretary of War."

Race Relations, Improvement of - 1921.

North Carolina

Examples of Cooperation

WHITE EDITOR OF NORTH CAROLINA CALLS NEGROES HIS FELLOW AMERICANS; SAYS THEY ARE NOT AS DANGEROUS AS FOREIGNERS

Times Plain Dealer

(By Associated Negro Press)

Shelby, N. C., May 25. —The News of last Friday has the following to say editorially, about "Our Colored Brothers:"

"We wish to make clear our attitude toward the Colored Race in America. While we desire to be classed as a foe of undesirable foreign immigration, yet we would as strongly oppose persecution or mistreatment either of our foreigners or of non-white elements in our population.

"It is especially true of our attitude toward our fellow-Americans of African descent. In fact, we believe the Negroes of America are less of a menace to the white blood than are the hordes of so-called white foreigners who migrate to our shores from such countries as Portugal, Southern Italy, Southeastern Europe and Eastern Russia. Theirs is fatal tendency to absorb these stocks, to the consequent lowering of American standards of civilization and degeneracy of the blood-stocks."

NOT at Memphis

A Lynching, and the Effort of a Great City to Solve a Most Important Problem

Copyright, 1921, by Star Compa

N. Y. C. JOURNAL
FEBRUARY 19, 1921

In Nodena, Arkansas, a negro was burned to death after lynching. Dispatches about this dreadful happening were sent out from Memphis, Tennessee, and the Memphis Chamber of Commerce naturally wants the public to know that the lynching did not occur at Memphis, but thirty miles away, in a different State.

This newspaper is glad to print the information supplied by Mr. Osoinach on behalf of the Memphis Chamber of Commerce, concerning Memphis's attitude toward the lynching question, and the effort of Memphis to solve the race question, by keeping men, white and black, working together and understanding each other.

Mr. Osoinach's letter interests everybody in the North, as well as in the South:

The crime for which the negro was burned was committed in Arkansas. The negro himself was captured in Texas and taken away from his captors in the State of Mississippi. He was then carried to Arkansas by a circuitous route and was never at any time in Memphis. Wild rumors were circulated that his captors would "parade him through the streets of Memphis," whereupon the Police Commissioner of this city announced that no such action would be tolerated, and took prompt steps to enforce his determination.

The Memphis Chamber of Commerce has done a great deal of earnest work on behalf of law and order. It is recognized as the originator of Chamber of Commerce endeavors to promote inter-racial harmony. It is the first organization in the South to create a committee with that special end in view and has spent considerable money in publicity work designed to bring about better relations between the races and assure the negro that representative Memphis business men intend to see that he gets a square deal.

Frequent meetings have been held between members of this committee and negro leaders here and this organization has co-operated in many cases with negro social service organizations.

Recognition of the work which we have done is to be found in an article in the current number of the Literary Digest, and we are also sending you under separate cover, copy of a booklet entitled, "Light on Racial Issues." This book is by Sutton E. Griggs, a Memphis negro, and we believe that if you will read it you will be convinced of the value of the kind of work we are doing. Griggs is a writer, educator and lecturer, and this organization has sent him on tours to many States, giving the work a southwide scope.

In view of these facts, we believe you will agree with us that your paper should be interested in letting the people in the North know what the representative people of Memphis are doing to improve the conditions of the southern negroes and promote good relations between the races.

Very truly yours,

MEMPHIS CHAMBER OF COMMERCE.

J. A. Osoinach, Asst. Manager.

Examples of Cooperation.

TERRELL TEXAS TRIBUNE

JULY 19, 1921

PROGRESSIVE COLORED CITI-

ZENS.

The Tribune has frequently com-
mended Terrell's colored population
for their enterprise and their spirit
of law and order, hence the follow-
ing from Secretary Markham of the
Chamber of Commerce is especially
appropriate:

Terrell is famous throughout
Texas for the amicable relations ex-
isting between the white and colored
races. One reason for this is the
fact that no city in Texas has a bet-
ter class of white people than Ter-
rell has, and another reason is that
no city in Texas has a better class of
colored people than Terrell has.
Both classes are always joining
hands and seeing that law is en-
forced, and the activities of unde-
sirable characters prevented or sup-
pressed.

As an evidence of the kind of col-
ored people Terrell has we would
call attention to the civic improve-
ment club which our colored citizens
have organized for the improvement
of conditions on the south side.
They mean business and right here
we wish to say to them that the
Chamber of Commerce stands ready
to render any assistance it can in
making their work more successful.
As long as the white people and the
colored people both stand for law
and order and patriotism and both
work together for one common end
—i. e., the building up of a better
community—there will be nothing
but peace and harmony and good
will. Thus may it ever be.

Examples of Co-operation.

Inter-racial Committees**In Virginia Working For Interests of Both Races**

Charles City and Newport News Find Great Good Results From Members of Each Race Working Together On Committees. As a Result of Better Education for Negroes Races Have Amicable Relations.

Norfolk Journal and Guide
Charles City County, Va. The colored group of the County Inter-Racial Committee felt that a better school building was needed in one of the districts of the County. The matter was taken up with the joint Committee and through the personal influence of the leading white members of the Committee, a four thousand dollar school building for Colored children has been erected in this district with all the best school building equipments. The new building is said to be the best school building in the County not excepting any.

Within two and a half miles of this school, the owner of a large farm has promised to build another school to cost the same amount, and give it free of all charges to be used for the education of Colored children. School buildings are being improved all over the County as fast as possible and Colored teachers salaries have been increased.

Te races are living together in the most amicable relations.

The population of Charles City County is 73% Negro—the highest percentage of any County in Virginia.

Newport News, Va.—The monthly meeting of Inter-Racial Committee was held October, 10. Committee on Colored High School reported that through efforts of Committee four additional rooms had been added this term, making eight in all. School can now accommodate 280. Present enrollment 260; last year, 120. Teaching staff this school year seven, last year, three. Attendance this year increased more than 100% over 1920. School Superintendent of Newport News has recommended two new twenty room schools for Colored children—one from proceeds of bonds just authorized, the second from bonds which will be most likely issued in November.

Dr. Gregg, President of Hampton Normal School, will be invited to speak at the November meeting on "Race Relationships in the South." Mr. Hardy, Chairman of the Committee, reported visiting City Farm and Almshouse on day previous to

the forethought and good-will manifested by the fine tribute. Having no library of their own except private ones, which are necessarily limited, the act on the part of the association goes a long way towards cementing the ties of cordiality between members of the legal fraternity here, which have become traditional.

Better Conditions For Our Negro Population

OKLAHOMA OKLA OKLAHOMA
OCTOBER 31, 1921

ALL sensible persons want to solve such problems as may arise between the white race and the negroes on a basis of kindness, justice and fair play. They realize that when negroes become home owners, when they pay taxes to the city, when they are good citizens, they are entitled to certain privileges and advantages even as the white people are.



Edith Johnson.

If the negroes of this city co-operate with the four city commissioners, the library board and the park board and not throw obstacles in their way, facilities for their pleasure and self-improvement will be provided for them. Not the least of these is the establishment of a branch library for their use on or about November 15. At Second street and Stile avenue a new fire-proof brick building has been rented. More than a thousand new volumes are ready to go into it and new consignments are arriving every day. The negroes will have for their exclusive use just as good an equipment as is furnished in the Carnegie library, only on a smaller scale, with a stack room and reading room. Many valuable reference books now in the Carnegie library, which cannot be secure on short notice, will be sent there for their use. So ready are the city commissioners and the members of the library board to supply the negro population of this city with generous library facilities, that they have declared that is the negro will use their new library, and appreciate the service rendered to them, that during the next fiscal year a lot will be furnished in the heart of the negro section and a library building of their own will be erected there.

The park question remains open to settlement for the negroes are divided on that point. Some of them want Riverside park cleaned up and improved while others are emphatically opposed to having park facilities set aside for them exclusively in any location. They are not content to do otherwise than share Lincoln, Wheeler and Belle Isle parks on an equal footing with white people, though it may be said here that many of the more sensible and intelligent negroes in the city are not in sympathy with that point of view.

Inasmuch as a large expenditure would be involved in condemning property and establishing a new park in the heart of the negro section, and as no city funds are now available for that purpose, it would seem best for Riverside Park, which unfortunately was used as a dumping ground by the former public administration, to be cleaned up, more playground apparatus installed and the tennis court which was there formally to be put in order again. A movement to effect this improvement several weeks ago, it appears was checked by resolutions passed by the Oklahoma City welfare board.

While the location of Riverside Park is not satisfactory to all negroes in the city, it should be remembered that the location of Wheeler Park is not satisfactory, except to a very small number of the white people of the city. In both instances the location leaves a good deal to be desired. For the present, however, we must make the best of our situation. The city commissioners and the park board realize that the negroes should have a park of their own in a more desirable location than Riverside, and they are thinking planning toward that end. If the negroes of this city will help and not hinder, this much-to-be desired consummation will be effected in the least possible time.

If we expect the negro members of our city population to be honest, industrious and loyal citizens, they must be furnished with a playground having the means for wholesome amusement and recreations and the proper facilities for self-improvement. Little negro boys must have something better to do than to shoot craps in the alley, for the pool hall and the back alley are no better for them than for boys of the white race. They should be encouraged to engage in healthy outdoor sports such as basketball and tennis, and the smaller children to use playground apparatus.

These questions are not difficult of adjustment if common-sense and straight-thinking prevail on all sides. The white man and the black live together in peace and harmony except when they are stirred by agitators. The best elements among both races are able to arrange their affairs kindly and amicably. Incidentally, the majority of those white persons who mischievously try to incite the negroes to rebellion, when put to the test will not take them into their homes under any circumstances, will not give them a meal, cloth them in necessity, or help them in any way.

Edith Johnson

GENEROUS ACT OF WHITE BAR ASSOCIATION

Norfolk Journal and Guide
Extends Facilities of Law Library To Colored Lawyers.

Splendid Evidence of Cordial Relations and Good Will.

12/17/21

COURTESY IS VOLUNTARY ONE

One of the finest acts of Southern men unsolicited, was the recent unanimous vote passed by the Norfolk-Portsmouth Bar Association (white) granting the privilege of their splendid library to the colored attorneys of this city. The resolution was proposed by Capt. Robert W. Tomlin and carried without a dissenting vote. It is a remarkable tribute and compliment which, on account of its coming unsolicited, proves beyond a shadow of doubt that the white and colored people here enjoy a relationship that is as cordial as may be found in any place in this country. The Colored Bar Association will meet shortly to tender its appreciation and thanks for

Race Relations - 1921.

West Virginia

Examples of Co-operation.

FAIRMONT W VA TIMES

AUGUST 29, 1921

A NEGRO LEAGUE.

A NEWS item in the Sunday Times gives the information that some of our colored people are getting together for the purpose of instituting a civic league. Just the other day a big negro petition came to light in which a hundred or so members of the race protested against the removal by the board of education of a teacher.

The same negro minister who tried to force the reappointment of the school teacher is named as one of the organizers of the civic league. The objects of the proposed civic league are for the "betterment and general advancement of the religious, moral, economic, educational and business status of the Negro in Marion county, together with further strengthening and cementing the already cordial relationship that now exists between the white and colored races."

That is all right and sounds pretty good, but The Times must be pardoned if it shows a little skepticism in regard to the "cordial relationship" part. When this same minister has been extremely active in stirring up discord among his people in regard to the operation of the school for negroes and has been actively and at times violently critical of the board of education in its policy towards the negro school, the tendency seems too much the other way for The Times to believe that much towards "cordial relationship" can be accomplished by any league of his making.

For years and years the relationship between the blacks and whites in Marion county and especially in the city has been cordial. It is only lately, and indeed, only during the residence of one or two gentlemen of color in the city, that we have heard the race question raised, and each time from negro sources.

We have some very fine negroes in Fairmont. They are good citizens and many own their homes and a few are rich according to our standards. They are hard work-

ing, law abiding and liberty loving people and many of their families have lived among us for three or four generations. The Times believes that if the negroes want a civic league, the old residents should be permitted to do a good bit of the thinking for it and not trust too much to new comers and persons who come to our town from foreign lands.